عاشق اکبر

Unparalleled Devotee

Some Glimpses from the Biography of Sayyiduna Abu Bakr Siddiq



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مکتبۃ المدینہ

Dawat-e-Islami

عاشقِ اکبر

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Sayyiduna Abu Bakr Siddiq رَضِیَ اللّٰہُ عَنْہُ

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Du'a for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, you will remember whatever you study:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَاالْجَلَالِ وَالْاِكْرَام

Translation

Yā Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Magnificent!

(Al-Mustaṭraf, Vol. 1, p. 40)

Note: Recite Ṣalāt-'Alan-Nabī once before and after the Du'ā.

Table of Contents

Unparalleled Devotee

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ھ / ہ /ۃ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ż/ż	ک	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعٰلَمِیۡنَ وَ الصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الۡمُرۡسَلِیۡنَ
اَمَّا بَعۡدُ فَاَعُوۡذُ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ ؕ بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ؕ

21 Intentions for

Reading this Booklet

Saying of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهٖ *'A Muslim's intention values more than his deed.'* *(Mu'jam Kabīr, Vol. 6, p. 185, Ḥadīš 5942)*

2 Madanī pearls of wisdom

- Without a good intention, no reward is granted for a righteous deed.
- The more righteous intentions, the greater the reward.

Make the following intentions:

1-4. Every time (whenever I read this book) I will start with Ḥamd[1], Ṣalawāt[2], Ta'awwūż[3] and Tasmiyyaĥ[4] (upon reading the two lines of Arabic given at the top of this page you will be acting on all these four intentions).

5. For the pleasure of Allah عَزَّوَجَلَّ, I will read this book from the beginning to the end.

6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍu[6] and facing the Qiblaĥ[7].

8. I will behold the Quranic verses;

9. And the blessed Aḥādīš out of respect.

10. Whenever I will read the exalted name of Allah عَزَّوَجَلَّ, I will say: عَزَّوَجَلَّ

11. And whenever I will read the blessed name of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم I will invoke: صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

12. I will narrate the marvels of the Great Imām and saints of Islam to other people and thereby earn the blessings of mentioning these pious people because it is stated in a narration 'عِنْدَ ذِكْرِ الصَّالِحِيْنَ تَنَزَّلُ الرَّحْمَةُ' '*Mercy descends when the righteous Muslims are mentioned.*' *(Mu'jam Awsaṭ, Vol. 7, p. 335, Ḥadīš 10750)*

13. (On my personal copy) I will underline to highlight important things, as needed.

14. I will persuade others to read this booklet.

15. With the intention of acting upon the Ḥadīš تَهَادَوْا تَحَابُّوْا '*Give gifts to each other, it will enrich affection amongst you,*' *(Muwaṭṭā Imām Mālik, Vol. 2, p. 407, Ḥadīš 1731)* I shall buy this booklet (at least 10 in relation to 10th of Muḥarram or as many as I can afford) and will gift it to others.

16. I will do Īṣāl-e-Šawāb of reading this booklet to the entire Ummat.

17. If I spot any Shar'ī mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

18. I will deliver Dars from this booklet on related occasions.

19. I will read the entire booklet every year in the month of Muḥarram.

20. In case I could not understand something, I will refer to scholars thereby acting upon the Quranic verse:

فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۴۳﴾

So, O people, ask the people of knowledge if you do not know.

[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūraĥ An-Naḥl, Verse 43)

21. In case some passage is found difficult to comprehend, I will read it again and again.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
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Unparalleled Devotee*

Some Glimpses from the Biography of

Sayyiduna Abu Bakr Siddiq رَضِىَ اللّٰهُ عَنْهُ

No matter how hard Satan tries to prevent you from reading this booklet, please read it completely; اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ in addition to reward and knowledge, you will acquire the treasure of love and devotion.

Excellence of Ṣalāt-'Alan-Nabī صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

An angel is created from each droplet

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'There is an angel of Allah عَزَّوَجَلَّ who has one arm in the east and the other in the west. Whenever anybody recites Ṣalāt upon me

* Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه delivered this speech in the weekly Sunnaĥ inspiring congregation of Dawat-e-Islami, the global non-political movement for preaching of Quran and Sunnaĥ, at its Former Madanī Markaz Gulzār-e-Ḥabīb in Ramadan Al-Mubarak, 1410 A.H., 29-03-1990. It is being presented in printed form with minor amendments and additions.

Majlis-e-Maktaba-tul-Madīnaĥ

with devotion, this angel dives into water and shakes his wings. Allah عَزَّوَجَلَّ creates an angel in place of each droplet of water dripping from his wings. These angels then continuously seek forgiveness for the person who had recited Ṣalāt until the Day of Judgement. *(Al-Qaul-ul-Badī', p. 251; Al-Kalām-ul-Waḍa'-fī-Tafsīr Alam Nashraḥ, pp. 242-423)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

A wonderful incident of childhood

On page 60-61 of Malfūẓāt-e-A'lā Ḥaḍrat, Part 1-4 [the 561-page publication of Maktaba-tul-Madīnaĥ, the publishing house of Da'wat e Islāmī] it is stated: Sayyidunā Abū Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ had never prostrated to idols. Once in his early childhood, his father took him to a temple (idol house) and said, 'These are your majestic and gracious gods, prostrate to them.' When Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ came in front of the idol, he said to it, 'I am hungry, give me food, I have no clothes, give me clothes, I will throw a stone; if you are a god, protect yourself.'

How could that idol answer! He رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ threw a stone at the idol and it fell to the ground. On seeing that, his father became angry and slapped him on his blessed face. His father then took him from there to his mother and told her the whole story. She said, 'Leave him on his way, for when he was born, a voice from the unknown source was heard saying, 'O truthful servant of Allah عَزَّوَجَلَّ! Congratulations - this child is 'Atīq [freed], in the

heavens his name is Ṣiddīq [truthful], and he is the companion and close friend of Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.'

This incident was narrated by Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ himself in the blessed court of the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When he had narrated this, Sayyidunā Jibrīl عَلَيْهِ السَّلَام came to the court of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ spoke the truth and he is Ṣiddīq.' Imām Aḥmad Qasṭalānī has mentioned this Ḥadīš in Sharḥ Ṣaḥīḥ Bukhārī. *(Irshād-us-Sārī, Sharḥ Ṣaḥīḥ Bukhārī, Vol. 8, p. 370; Malfūẓāt A'lā Haḍrat, pp. 20-21)*

Brief introduction to Sayyīdunā Ṣiddīq Al-Akbar

The respected name of the first caliph, the Leader of the Believers, Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ is '*Abdullāĥ*. His Kunniyaĥ [patronymic appellation] is 'Abū Bakr' and his titles are *Ṣiddīq* and '*Atīq*.

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! The meaning of 'Ṣiddīq' is 'One who speaks the truth'. He was referred to by this title even in the period of ignorance because he always spoke the truth. The meaning of 'Atīq' is 'freed'. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم conveyed glad tidings to him saying:

اَنْتَ عَتِيْقٌ مِّنَ النَّارِ

You are freed from the fire of Hell.

This is why he رَضِیَ اللهُ تَعَالٰی عَنْهُ got this title. *(Tārīkh-ul-Khulafā, p. 29)* He is 'Quraīshī', and seven generations above, his genealogical tree joins with that of the Prophet of Raḥmaĥ, the Intercessor of Ummat, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

He رَضِیَ اللهُ تَعَالٰی عَنْهُ was born in Makkaĥ زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا, approximately two and half years after "Ām-ul-Fīl[1]'. The Leader of the Believers Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ is that companion who was the first to testify to the Prophethood of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم among all the people. He رَضِیَ اللهُ تَعَالٰی عَنْهُ possesses noble virtues and excellences to such a great extent that, leaving the Prophets عَلَيْهِمُ السَّلَام, he is the greatest and most highly ranked of all mankind.

Amongst all the free men, he رَضِیَ اللهُ تَعَالٰی عَنْهُ was the first to embrace Islam, and he participated in all Jihad's (Islamic battles) with full devotion and valour, and being an advisor to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in every decision in war and in peace, he proved his loyalty and allegiance by supporting the Prophet of Raḥmaĥ, the Intercessor of Ummat, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم at every step of life. He passed away on 22 Jumādil Ākhir, in the 13th year after Ĥijraĥ (migration to Madīnaĥ) on the blessed day of Monday, after a splendid reign

[1] The Year of the Elephant i.e. the year in which the ill-mannered and ill-fated King Abraĥa attacked the sacred Ka'baĥ with an army of elephants. To learn about the details of this incident, study the publication of Maktaba-tul-Madinah entitled 'Ajāib al-Quran ma 'Gharāib al-Quran'.

of caliphate which lasted two years and seven months. The Leader of the Believers, Sayyidunā 'Umar رَضِیَ اللہُ تَعَالٰی عَنۡہُ led the funeral prayer and Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللہُ تَعَالٰی عَنۡہُ was buried inside the blessed tomb beside the Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. *(Al-Kamāl-fī-Asmā-ur-Rijāl, p. 387; Tārīkh-ul-Khulafā, pp. 27-62)*

Who was the first to embrace Islam?

On page 37 of 'Savāniḥ Karbalā', [the 92-page publication of Maktaba-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] it is stated: 'Although most of the blessed companions رَضِیَ اللہُ تَعَالٰی عَنۡہُم and the Tabi'īn emphasized that Ṣiddīq Al-Akbar رَضِیَ اللہُ تَعَالٰی عَنۡہُ was the first Muslim, some said that Sayyidunā 'Alī رَضِیَ اللہُ تَعَالٰی عَنۡہُ was the first Muslim, and others said that Sayyidatunā Khadījaĥ رَضِیَ اللہُ تَعَالٰی عَنۡہَا embraced Islam first.'

Imām Abū Ḥanīfaĥ رَضِیَ اللہُ تَعَالٰی عَنۡہُ has reconciled these opinions by saying that Sayyidunā Abū Bakr embraced Islam first from amongst the men, the Mother of the Believers, Sayyidatunā Khadījaĥ رَضِیَ اللہُ تَعَالٰی عَنۡہَا was the first woman of Islam and Sayyidunā 'Alī کَرَّمَ اللّٰہُ تَعَالٰی وَجۡہَہُ الۡکَرِیۡم embraced Islam first among all the boys. *(Tārīkh-ul-Khulafā, p. 26)*

Who is the most highly ranked?

On page 38-39 of 'Savāniḥ Karbalā', [the 92-page publication of Maktabaĥ-tul-Madīnaĥ, the publishing house of Dawat-e-

Islami] it is stated: 'It is the Ijmā' [consensus] of the Aĥl-us-Sunnaĥ that, leaving the Prophets عَلَيۡهِمُ السَّلَام, Sayyidunā Abū Bakr is the most highly-ranked and supreme personality of the entire universe, followed by Sayyidunā 'Umar رَضِىَ اللهُ عَنۡهُ, Sayyidunā 'Ušmān رَضِىَ اللهُ تَعَالٰى عَنۡهُ, Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجۡهَهُ الۡكَرِيۡم and then the rest of the 'Asharaĥ Mubasharaĥ [the ten companions who were heralded for entry into Paradise].

After this come the rest of Aĥl-e-Badr [the companions who fought at Badr], then Aĥl-e-Uḥud [the companions who fought at Uḥud], then the rest of the Aĥl-e-Bayt-e-Riḍwān [those who made the pledge of allegiance to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم] and then the remainder of the Ṣaḥābaĥ رَضِىَ اللهُ تَعَالٰى عَنۡهُم. This Ijmā' [consensus] has been quoted by Sayyidunā Abū Manṣūr Baghdādī عَلَيۡهِ رَحۡمَةُ اللهِ الۡهَادِى. Ibn-e-'Asākir رَحۡمَةُ اللهِ تَعَالٰى عَلَيۡه has reported that Sayyidunā Ibn-e-'Umar رَضِىَ اللهُ تَعَالٰى عَنۡهُ said, 'We would attribute Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Ušmān, Sayyidunā 'Alī رَضِىَ اللهُ تَعَالٰى عَنۡهُم with excellence and high rank in the state that the Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم was among us.' *(Ibn-e-Asākir, Vol. 30, p. 346)*

Imām Aḥmad رَحۡمَةُ اللهِ تَعَالٰى عَلَيۡه and other scholars have narrated from Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجۡهَهُ الۡكَرِيۡم that he رَضِىَ اللهُ تَعَالٰى عَنۡهُ said, 'After the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم, Abū Bakr and 'Umar رَضِىَ اللهُ تَعَالٰى عَنۡهُمَا are the best of this Ummat.' *(Ibn-e-'Asākir, Vol. 30, p. 351)*

Żaĥabī رَحۡمَةُ اللهِ تَعَالٰى عَلَيۡه stated that this narration of Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجۡهَهُ الۡكَرِيۡم is Batawātur [having multiple transmissions]. *(Tārīkh-ul-Khulafā, p. 34)*

Then I will give the punishment of a slanderer!

Ibn-e-'Asākir رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has narrated from 'Abdur Raḥmān Ibn-e- Abī Lailā رَحْمَةُ اللهِ تَعَالٰی عَلَيْه that Sayyidunā Ali كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْم has stated, 'Whoever says that I am more highly ranked than Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِیَ اللهُ تَعَالٰی عَنْهُم, I will give him the punishment of a Muftarī [slanderer].' *(Tārīkh-e-Dimishq lā Ibn-e-'Asākir, Vol. 30, p. 383)*

Wealth and life sacrificed for the sake of the Holy Prophet

It is reported by Sayyidunā Abū Ĥuraīraĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ that the Knower of the Unseen, the Noble Prophet صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Nobody's wealth has given me as much benefit as the wealth of Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ.' Upon hearing, Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ began to cry and said, 'O Prophet of Allah صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! After all, you are the owner of me and my wealth.' *(Sunan Ibn-e-Mājaĥ, Vol. 1, p. 72, Ḥadīš 94)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

My dear Islamic brothers! Through this blessed narration, we learn that it was the 'Aqīdaĥ [belief] of Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ that we are the slaves of the Holy Prophet, and the owner of all of the wealth and belongings of a slave is his master. What even belongs to us mere slaves?

Kyā paysh karayn jānā kyā chīz ĥamārī ĥay
Yeĥ dil bĥī tumĥārā ĥay yeĥ jān bĥī tumĥarī ĥay

What can we present, O Beloved? What belongs to us?
Even this heart is Yours! Even this life is Yours!

May I sacrifice my life for you!

In the early age of Islam, anybody who became a Muslim would hide his Islam as much as it was possible, and that was also the order of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم so that they could remain safe from the difficulties and oppression of the disbelievers. When the number of Muslim men became 38, Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ requested in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'O Prophet of Allah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Grant us permission to preach the message of Islam openly now.'

The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم declined permission at first but upon the repeated requests of Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ, He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم granted his permission. So, all of the Muslims went to Masjid-ul-Ḥarām زَادَهَا اللهُ شَرَفًا وَّتَعْظِيْمًا, and the first orator of Islam, Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ began to deliver his speech. As soon as the speech started, the disbelievers and polytheists attacked the Muslims from all directions. Despite the fact that the honour and dignity of Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ was acknowledged all over Makkaĥ, the disbelievers still attacked

in such a way that his blessed face got injured badly and began to bleed to the extent that he رَضِیَ اللہُ تَعَالٰی عَنۡہُ became unconscious.

When the people of his tribe came to know about his condition they picked him up from there. The people began to think that may be Sayyidunā Abū Bakr رَضِیَ اللہُ تَعَالٰی عَنۡہُ would not survive. Then in the evening, when he رَضِیَ اللہُ تَعَالٰی عَنۡہُ recovered and regained consciousness, the first words to leave his blessed truthful lips were, 'How is the Prophet of Allah صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم?' Upon this, he رَضِیَ اللہُ تَعَالٰی عَنۡہُ was rebuked by the people who said, 'It is because of your support of him that you are suffering this misfortune, even then you are still calling only his name!'

The respected mother of Sayyidunā Abū Bakr رَضِیَ اللہُ تَعَالٰی عَنۡہُ, Umm-ul-Khaīr brought some food for him but there was still only one proclamation on his lips, 'How is the Prophet of Allah صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم?' When his mother told him that she did not know, he رَضِیَ اللہُ تَعَالٰی عَنۡہُ said, 'Please ask Umm-e-Jamīl رَضِیَ اللہُ تَعَالٰی عَنۡہَا [the sister of Sayyidunā 'Umar رَضِیَ اللہُ تَعَالٰی عَنۡہُ].' In order to fulfil this heartfelt request of her beloved son in his oppressed state, his mother went to Sayyidatunā Umm-e-Jamīl رَضِیَ اللہُ تَعَالٰی عَنۡہَا and asked about the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. Due to the unfavourable circumstances of the time, Sayyidatunā Umm-e-Jamīl رَضِیَ اللہُ تَعَالٰی عَنۡہَا had still hidden her Islam, and because Umm-ul-Khaīr had not yet become a Muslim, Sayyidatunā Umm-e-Jamīl رَضِیَ اللہُ تَعَالٰی عَنۡہَا pretended not to know saying, 'I don't know who Muhammad صَلَّی اللہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم is and I don't know who Abū Bakr رَضِیَ اللہُ تَعَالٰی عَنۡہُ is. However, hearing the condition of your

son has caused me sorrow; if you like I could come with you to see him.'

Then Umm-ul-Khaīr took Sayyidatunā Umm-e-Jamīl رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا to her home. When Sayyidatunā Umm-e-Jamīl رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا saw the unfortunate condition of Sayyidunā Abū Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ she could not control herself and she began to weep. Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'Give me good news of the wellbeing of my Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.' Sayyidatunā Umm-e-Jamīl رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا signalled to his mother to draw his attention towards her. When he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said 'Don't be afraid of her', she رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا then said, 'By the grace of Allah عَزَّوَجَلَّ, the Prophet of Mercy صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is safe and sound, and presently he is at Dār al-Arqam [the home of Sayyidunā Arqam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ].' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, 'I swear by Allah عَزَّوَجَلَّ, I will not eat or drink anything until I gain the blessing of beholding the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.' So in the last part of the night, his mother took him to the blessed presence of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم at Dār al-Arqam. The greatest devotee of the Holy Prophet, Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ embraced the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and began to weep. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the other Muslims who were present also started weeping because they could not bear to see the sorrowful condition of Sayyidunā Abū Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Then he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said to the Prophet of Raḥmaĥ, the Intercessor of the Ummat, the Owner of Jannaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'This is my respected mother, please pray for her to be guided and

give her the invitation to Islam.' The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave her the invitation to embrace Islam, and by the grace of Allah Almighty عَزَّوَجَلَّ, she became Muslim immediately! *(Al-Bidāyaĥ Wal-Niĥāyaĥ, Vol. 2, pp. 369-370)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Bearing hardships in the path of Allah عَزَّوَجَلَّ

Dear Islamic brothers! Did you see the troubles and oppression that were confronted in the mission of the propagation of Islam? The greatest preachers of Islam devoted and sacrificed all their wealth, their efforts and their lives in the path of Allah عَزَّوَجَلَّ. So today, if we have to face some type of difficulty when travelling in a Madanī Qāfilaĥ, when doing Infirādī Koshish [individual Da'waĥ effort], when learning or teaching the Sunnaĥ, or when acting upon the Sunnaĥ, we should remember the condition and the incidents from the life of the greatest devotee, Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ.

In doing so, we should reassure ourselves, further increase our Madanī work, and ignite within us the passion to sacrifice our wealth, our efforts and our lives for the sake of our Dīn, just as Ṣiddīq Al-Akbar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ served the Dīn of Islam with full sincerity and steadfastness until his last breath. He was prepared to sacrifice his life in the path of Allah عَزَّوَجَلَّ, but he never allowed even a fraction of a lapse to occur in the path of dedication.

He رَضِیَ اللهُ تَعَالٰی عَنْهُ made rivers of mercy and affection flow for those of the Ṣaḥābaĥ (companions عَلَيْهِمُ الرِّضْوَان of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who were suffering lives of oppression after they had embraced Islam. He رَضِیَ اللهُ تَعَالٰی عَنْهُ obtained the title of 'Ṣāḥib-e-Taqwā' (a person possessing great fear of Allah عَزَّوَجَلَّ) from the court of the Almighty Lord عَزَّوَجَلَّ and he was also praised and commended by the Guide to the Path of Salvation, the Master of Madīnaĥ, the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم because he would spend his wealth for the service of the Dīn of Allah عَزَّوَجَلَّ and in the love of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Bought seven slaves and freed them all

It is stated on page 509 of volume 28 of Fatāwā Razawiyyaĥ that the Leader of the Believers, Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ bought seven slaves and then freed them. All of these slaves had been oppressed in the path of Allah عَزَّوَجَلَّ. The following verse was revealed about him:

وَ سَيُجَنَّبُهَا الْاَتْقَى ﴿۱۷﴾

But the most pious
one shall be kept far away from it [the hellfire].

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūraĥ Lail, Verse 17)

On page 512 it is written with reference to Imām Fakhruddīn Rāzī رَضِیَ اللهُ تَعَالٰی عَنْهُ that there is an Ijmā' [consensus] of all of the Sunnī Mufassirīn [commentators on the Qurān] that the word

'Atqā' in this verse refers to Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللهُ تَعَالٰی عَنْهُ. *(Fatāwā Razawiyyaĥ)*

I am fond of three things

The aide of the Prophet, the devotee of the Messenger, Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللهُ تَعَالٰی عَنْهُ said, 'I am fond of three things:

1. To continuously look at the refulgent face of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
2. To spend my wealth for the sake of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
3. To remain present in the court of the Prophet of Raḥmaĥ, the Intercessor of Ummat, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.'
   (Tafsīr Rūḥ-ul-Bayān, Vol. 6, p. 264)

All three desires fulfilled

For the sake of his love for the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Allah عَزَّوَجَلَّ fulfilled all these three desires of Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ:

1. He رَضِیَ اللهُ تَعَالٰی عَنْهُ was blessed with the company of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in journeys and during residence, to the extent that even in the solitude of the cave of Šaūr, he was the only one to be blessed with the honour of viewing the blessed face of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

2. Similarly, his sacrifices of wealth were of such a great number, that he was fortunate enough to sacrifice his entire wealth at the feet of the Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

3. Even in the enlightened tomb, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestowed his eternal companionship and closeness upon Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ.

If only this passion may grow inside us too...

Dear Islamic brothers! These love-filled incidents of Sayyidunā Abū Bakr Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ are a beacon for us. A devotee on the path of love does not care about himself, but the only desire of his heart is to sacrifice everything he owns for the pleasure of his beloved. If only this passion would grow inside us too and we too would have the enthusiasm to sacrifice everything for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Fake claims of love and devotion

Unfortunately, it is extremely regrettable to see that the majority of Muslims of these times are in such a position that they have reduced themselves to fake claims of love and devotion, and mere slogans about sacrificing wealth and life. On looking at their apparent state, it seems as they have given such great importance to this world that they have no care of Islamic values. مَعَاذَاللّٰه عَزَّوَجَلَّ When it comes to the coolness of the eyes of

the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم (i.e. offering of Ṣalāĥ), they have no interest. They are completely occupied in the imitation of non-Muslims to such an extent that they give no thought at all to the Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. For the sake of Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ, may Allah عَزَّوَجَلَّ grant us the true passion of love and devotion, and the enthusiasm to follow the Sunnaĥ of the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Selfless sacrifice of wealth

At the occasion of Ghazwaĥ-e-Tabūk the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ordered the wealthy Muslims of his Ummat to generously donate their wealth for Jihad for the sake of Allah عَزَّوَجَلَّ so that the food and conveyance could be arranged for the warriors of Islām. On that order of the Blessed and Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the person who presented all of his wealth in the path of Allah عَزَّوَجَلَّ in the court of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was Sayyidunā Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ. He رَضِىَ اللهُ تَعَالٰى عَنْهُ piled up all of the wealth and his household at the feet of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

On seeing this selflessness of his companion, the Source of Peace for the Disheartened, the Final Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, 'Did you leave anything for your household?' He رَضِیَ اللهُ تَعَالٰی عَنْهُ replied respectfully, 'I have left Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم for them.' (i.e. Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are enough for me and my family). *(Sabl-ul-Ĥudā wa-Rishād-fī-Sīraĥ Khaīr-ul-'Ibād, Vol. 5, p. 435)*

The status of Ṣiddīq Al-Akbar and the Qurān

A'lā Ḥaḍrat, the Reviver of Islam, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has written, 'Sayyidunā Imām Fakhruddīn Rāzī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِى has stated in 'Mafātīḥ al-Ghayb (Tafsīr Kabīr)' that Sūraĥ Laīl is the Sūraĥ of Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ while Sūraĥ Waḍ-ḍuḥā is the Sūraĥ of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.'

Explanation by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه

Explaining this respected statement of Imām Fakhruddīn Rāzī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِى, A'lā Ḥaḍrat, the Leader of the Aĥl-us-Sunnaĥ, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'To name 'Wal-Layl' the Sūraĥ of Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللهُ تَعَالٰی عَنْهُ and to name 'Waḍ-ḍuḥā' as the Sūraĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم indicates that the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is Nūr [light] and guidance for Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ and a Wasīlaĥ [means] towards Allah عَزَّوَجَلَّ for him, through which the grace of Allah عَزَّوَجَلَّ and His pleasure is sought; and Ṣiddīq رَضِیَ اللهُ تَعَالٰی عَنْهُ is the source of

peace, tranquillity, and contentment of the heart for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as well as being the confidant of the special matters of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, because Allah عَزَّوَجَلَّ has said:

وَّجَعَلْنَا الَّیْلَ لِبَاسًا ﴿۱۰﴾

And we have made the night a covering.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūraĥ Nabā, Verse 10)

And Allah عَزَّوَجَلَّ has said:

جَعَلَ لَکُمُ الَّیْلَ وَ النَّہَارَ

لِتَسْکُنُوْا فِیْہِ وَ لِتَبْتَغُوْا مِنْ فَضْلِہٖ وَ لَعَلَّکُمْ تَشْکُرُوْنَ ﴿۷۳﴾

He has made for you the night and the day that you may rest in the night and you may seek His bounty in the day and for this that you may accept the truth.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūraĥ Al-Qaṣaṣ, Verse 73)

This is an indication towards the system of Dīn being established on the basis of both of these personalities (the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ) in the same way that the system of world is established on the basis of day and night. So if there is no day, nothing will be able to be seen, while if there is no night, there will be no rest or tranquillity. *(Mākhūż-az Fatāwā Razawiyyaĥ, Vol. 28, pp. 679-681)*

Respect of the steps of the refulgent Mimbar [Pulpit]

Ṭabarānī has stated in Awsaṭ with reference to Sayyidunā Ibn-e-'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that throughout his life, Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللّٰہ تَعَالٰی عَنْہُ did not sit on that part of the enlightened Mimbar [pulpit] where the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم used to sit. Similarly, Sayyidunā 'Umar did not sit in the place of Sayyidunā Abū Bakr and Sayyidunā 'Ušmān did not sit in the place of Sayyidunā 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُم. *(Tārīkh-ul-Khulafā, p. 72)*

The beloved friend of the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم

Dear Islamic brothers! In the same way that Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ loved the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم so deeply, the Holy Prophet صَلَّی اللّٰہ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم also showed him great love and affection.

On page 610 of volume 8 of 'Fatāwā Razawiyyaĥ', A'lā Ḥaḍrat, the Leader of the Aĥl-us-Sunnaĥ, Imām Aḥmad Razā Khān عَلَیۡہِ رَحۡمَۃُ الرَّحۡمٰن has collected those Aḥādīš in which the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم has spoken about the status and rank of Sayyidunā Abū Bakr رَضِیَ اللّٰہ تَعَالٰی عَنۡہُ. Three narrations are presented here:

1. It is narrated by Ḥibr-ul-Ummat, Sayyidunā 'Abdullāĥ Ibn-e-'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُمَا, 'Once the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم and his companions عَلَیۡہِمُ الرِّضۡوَان went into a pond. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said, 'Everybody swim to his closest friend.' So they all did and then only the

Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ were left. Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم moved towards Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ, embraced him and said, 'If I were to make anyone my Khalīl it would be Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ, however he is my closest friend.' *(Mu'jam Kabīr, Vol. 11, p. 208)*

2. Sayyidunā Jābir Ibn-e-'Abdullāĥ رَضِىَ اللهُ تَعَالٰى عَنْهُ has narrated, 'Once we were present in the service of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, when he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Right now, a person is about to appear in front of you who has been made the best and most noble after me and his intercession will be like the intercession of the Prophets عَلَيْهِمُ السَّلَام.'

   We were present and then we saw that Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ appeared. The Prophet of Allah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stood up, kissed him and then embraced him.' *(Tārīkh-e-Baghdād, Vol. 3, p. 340)*

3. Sayyidunā 'Abdullāĥ Ibn-e-'Abbās رَضِىَ اللهُ تَعَالٰى عَنْهُمَا narrated, 'I saw the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم standing with the Leader of the Believers, Sayyidunā Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم, when Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ arrived. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم greeted him, embraced him and kissed him on the face. Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم said, 'The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم kissed the face of Abū Bakr?' The Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'O

Abul Ḥasan[1]! The status of Abū Bakr in my court is similar to my status in the court of Allah عَزَّوَجَلَّ.' *(Fatāwā Razawiyyaĥ, Vol. 8, pp. 610-612)*

Perfect Murīd [Disciple]

The Leader of the Aĥl-us-Sunnaĥ, A'lā-Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated in 'Fatāwā Razawiyyaĥ Sharīf', 'The Auliyā [the friends of Allah] رَحِمَهُمُ اللهُ تَعَالٰى say that in the entire universe, there is no Pīr [spiritual guide] comparable to the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and no Murīd [disciple] comparable to Abū Bakr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ.' *(Fatāwā Razawiyyaĥ, Vol. 11, p. 326)*

Kī Muhammad ﷺ say wafā to ĥam tayray ĥayn
Yeĥ jaĥān chīz ĥay kyā, Lauḥ-o-Qalam tayray ĥayn

If you are loyal to Muhammad ﷺ then we are yours
What the universe is! The Divine Tablet and Pen are yours!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣiddīq Al-Akbar led the Ṣalāĥ [Prayer]

On page 41 of Savāniḥ Karbalā, [the 92-page publication Maktaba-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] it is stated:

[1] With reference to his eldest prince [son], Sayyidunā Imām Ḥasan Mujtaba رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ, the Kunniyaĥ [patronymic appellation] of the Leader of the Believers, Sayyidunā Alī كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيْم is 'Abul Ḥasan'.

'Bukhārī and Muslim both report from Sayyidunā Abū Mūsā Ash'arī رَضِیَ اللهُ تَعَالٰی عَنْهُ that the Holy Prophet صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم was ill and the illness was affecting him strongly, so he صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'Order Abū Bakr to lead the Ṣalāĥ.' Sayyidatunā 'Āishaĥ رَضِیَ اللهُ تَعَالٰی عَنْهَا said, 'Yā Rasūlallāĥ صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم! He is soft-hearted; he will not be able to stand in your place to lead the Ṣalāĥ.' The Holy Prophet صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, 'Order Abū Bakr to lead the Ṣalāĥ.' She رَضِیَ اللهُ تَعَالٰی عَنْهَا again offered the same concern. The Holy Prophet صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم made the same order again with emphasis, so Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ led the Ṣalāĥ during the lifetime of the Holy Prophet صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم. This Ḥadīš is Mutawātir [mass transmitted] because it has been narrated by Sayyidatunā 'Āishaĥ, Ibn-e-Mas'ūd, Ibn-e-'Abbās, Ibn-e-'Umar, 'Abdullāĥ Ibn-e-Zam'aĥ, Abū Sa'īd, 'Alī Ibn-e-Abī Ṭālib, Ḥafṣaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُم and others. The scholars say that this Ḥadīš is clear evidence that Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ is conclusively more highly ranked than all of the companions, and the most worthy and capable of Khilāfaĥ and leadership. *(Tārīkh-ul-Khulafā, pp. 47-48)*

Dear Islamic brothers! It is the sign of a true devotee that at every moment the essence of his life is the remembrance of his beloved. When those who are unaware of the taste of the love of the Holy Prophet صَلَّی اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم are not able to understand the lifestyles of the devotees, they make fun of them and criticize them. Advising such people, and expressing the passion of true devotees with great feeling, a poet has said:

Na kisī kay raqṣ pay ṭanz kar
Na kisī kay gham ka mażāq uřā
Jisay chāĥay jaysay nawāz day
Yeĥ mizāj-e-'ishq-e-Rasūl ĥay

Do not object to anyone's movement
do not make fun of anyone's grief
To whoever he wants, he grants his favour
This is the nature of the love of the Prophet

By Allah عَزَّوَجَلَّ! Even if a millionth of a particle of the love of the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم possessed by Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ is granted to us, we would be successful in both the worlds.

The snake of the cave of Šaūr

On the occasion of the Ĥijraĥ [migration] to Madīna-tul-Munawwaraĥ, the confidant, worthy successor and closest friend of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ presented a remarkable and matchless example of love and devotion. There are slight variations of a few words across various books regarding the incident, which has been narrated as follows, 'When the Sultan of Both Worlds, the Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم approached the cave of Šaūr, Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ went into the cave, cleaned it and filled all the holes that were present over there. He was unable to find anything to fill the last two holes so he plugged them with his blessed feet,

then he requested for the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم to come in.

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then entered the cave, rested his graceful head in the lap of his loyal and devoted friend, Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ and began to sleep. There was a snake in the cave which bit the foot of Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ, but may we be sacrificed for that embodiment of love and devotion! – he remained completely motionless and silent despite the intense pain and agony only for the reason that he did not want to cause any disturbance in the rest of Muṣṭafā, the Essence of Mercy صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. However, due to the intense level of pain, tears began to flow unintentionally from his blessed eyes. When some tears of love fell onto the compassionate face of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم awoke and asked, 'O Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ, Why are you crying?' Sayyidunā Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ told him about all the incident of the snake. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then rubbed his blessed saliva on the part of the foot that had been bitten and the wound healed up immediately.' *(Mishkāt-ul-Maṣābīḥ, Vol. 4, p. 417, Ḥadīš 6034)*

Na kyūn kar kaĥūn 'Yā يَاحَبِيْبِىْ اَغِثْنِىْ!'
Isī nām say ĥar muṣībat ṭalī ĥay

Why should I not say 'O Beloved ﷺ, help me!'
Because of his name every problem is distanced

Allah عَزَّوَجَلَّ is with us

When Ṣiddīq Al-Akbar رَضِیَ اللہُ تَعَالٰی عَنۡہُ went into the cave along with the Knower of the Unseen, the Immaculate Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the chasing disbelievers had almost reached the cave. The presence of both of these respected personalities in the cave has been mentioned by Allah عَزَّوَجَلَّ in the Holy Qurān in the 40th verse of Sūraĥ Taubaĥ:

ثَانِیَ اثْنَیْنِ اِذْ هُمَا فِی الْغَارِ

Just as two men, when they both were in the Cave

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūraĥ Taubaĥ, Verse 40)

Allah عَزَّوَجَلَّ created the physical sources of protection for these two respected individuals in such a way that as soon as the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم entered the cave along with Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللہُ تَعَالٰی عَنۡہُ, a divine guard of protection was put in place. A spider cast its web across the mouth of the cave and a pigeon laid its eggs at the edge.

On page 132 of Mukāshafa-tul-Qulūb [the 680-page publication of Maktaba-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] it is stated: 'All this was done to prevent the disbelievers from finding the cave. Allah عَزَّوَجَلَّ bestowed such a unique reward to those two pigeons that, to this day, all of the pigeons in the Ḥaram of Makkaĥ are from the offspring of those pigeons. Just as they protected the Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by the

command of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ laid down a restriction of hunting them in the Ḥaram.' *(Mukāshafa-tul-Qulūb, Vol. 1, p. 57)*

When disbelievers of the Quraīsh saw the nest and the eggs of the pigeon, they began to say, 'If there were any people here, the spider would not have cast its web, nor would the pigeon have laid its eggs.' Hearing the sound of the disbelievers, Sayyidunā Ṣiddīq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ became worried and said, 'Yā Rasūlallāĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! The enemies have come so close to us that if they were to look at their feet, they would see us.' The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied:

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ

Grieve not, no doubt Allah عَزَّوَجَلَّ is with us

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūraĥ Taubaĥ, Verse 40)

Then tranquillity descended upon the heart of Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and he became completely calm and contented. On the fourth day (Monday, 1st of Rabī'-ul-Awwal) the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم came out from the cave and set out towards Madīnaĥ Ṭayyibaĥ زَادَهَا اللّٰهُ شَرَفًا وَّ تَعْظِيْمًا. *(Mākhūż-az 'Ajāib-ul-Qurān Ma' Gharāib-ul-Qurān, pp. 303-304)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

How fortunate is the spider!

Dear Islamic brothers! By the grace of Allah عَزَّوَجَلَّ, the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ were successful and prosperous whereas the disbelievers who were in search were unsuccessful and disappointed. The spider prevented the search into the cave by casting such a web over the mouth of the cave that the disbelievers could not even think about spying into the cave through it. They returned disappointed and the spider was fortunate enough to earn an everlasting honour.

This has been discussed by Sayyidunā Ibn-e-Naqīb رَحْمَةُ اللهِ تَعَالٰى عَلَيْه in 'Mukāshafa-tul-Qulūb' as follows, 'Silkworms knit a beautiful type of silk that is unrivalled, but the spider is thousands of times greater in rank than them because it knit its web over the mouth of the cave of Šaūr for the protection of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.' *(Mukāshafa-tul-Qulūb, Vol. 1, p. 57)*

صَلُّوْا عَلَى الْحَبِيْب   صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

An ocean was seen on the other side of the cave!

Some scholars of Sīraĥ[1] have written that when Sayyidunā Abū Bakr Ṣiddīq رَضِىَ اللهُ تَعَالٰى عَنْهُ expressed that there was a danger of the enemies seeing them, the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'If they enter through here, we will go out through the

[1] The Prophet's biography; the life of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

other side [of the cave].' As soon as Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللہُ تَعَالٰی عَنْہُ diverted his gaze towards the other side of the cave, he saw a door, by the side of which was a flowing ocean as well as a boat bound to the wall of the cave. *(Mukāshafa-tul-Qulūb, Vol. 1, p. 58)*

Asking the Prophet ﷺ for help when in trouble is a practice of the Ṣaḥābaĥ

Dear Islamic brothers! We learnt of the great comforting miracle of the Noble Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in which Sayyidunā Abū Bakr رَضِیَ اللہُ تَعَالٰی عَنْہُ saw the boat and the ocean due to the blessings of the enlightened and merciful gaze of the Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and we learnt how Sayyidunā Abū Bakr رَضِیَ اللہُ تَعَالٰی عَنْہُ felt immense relief and serenity. From this incident we also learn that seeking help from the Prophet of Raḥmaĥ, the Intercessor of the Ummat, the Owner of Jannaĥ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم when faced with calamities or at times of need is a practice of the respected Ṣaḥābaĥ عَلَیْہِمُ الرِّضْوَان.

Unique desire of Ṣiddīq Al-Akbar

Sayyidunā Imam Muhammad Ibn-e-Sīrīn عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی states, 'When Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللہُ تَعَالٰی عَنْہُ was going towards the cave with the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, he رَضِیَ اللہُ تَعَالٰی عَنْہُ would sometimes walk in front of the Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and sometimes behind. The Noble Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

asked, 'Why are you doing this?' He رَضِیَ اللهُ تَعَالٰی عَنْهُ replied, 'When I think about those who are searching for us, I move behind you, and when I think about the hidden enemies waiting to ambush, I move in front of you, so that no harm can reach you.'

The Guide to the Path of Salvation, the Master of Madīnaĥ, the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then asked, 'In case of danger, would you prefer to die before me in my place?' He replied, 'By Allah عَزَّوَجَلَّ! This is my only desire.' *(Dalāil-ul-Nubūwwaĥ-lil-Bayĥaqī, Vol. 2, p. 476)*

Resemblance in the final journey to the Hereafter

Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān Na'īmī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has stated, 'The cause of the apparent demise of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the recurrence of the effect of poison[1]. Similarly, the passing of Sayyidunā Abū Bakr Ṣiddīq رَضِیَ اللهُ تَعَالٰی عَنْهُ was due to the recurrence of the effect of the poison of the snake which bit him in the cave of Šaūr on the night of Ĥijraĥ [migration]. Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ was blessed with such a high status of Fanā-fir-Rasūl [submerging into the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم] that even his demise is similar to the demise of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

The apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was on a Monday and Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ left this world on

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[1] The poison, that was given by the Jewish woman Zaīnab bint Ḥāriš on the occasion of the Battle of Khyber. *(Madārij-un-Nubūwwaĥ, Vol. 2, p. 250)*

a Monday night after passing the day of Monday. On the day of the apparent passing of Holy Prophet's صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, there was no oil in the house to light the lamp, and at the time that Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ left this world, there was not even enough money in the house to buy a shroud [cloth used to wrap the body for burial.] This is Fanā [submerging into one's personage].' *(Mirā-tul-Manājīḥ, Vol. 8, p. 295)*

Dear Islamic brothers! We learnt about the similarity between the final journey to the Hereafter of the Master of Madīnaĥ, the Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the greatest devotee Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ. At the time of the apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, there was no oil in the lamp, and the state of the sterling devotee of the Prophet, Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ was that instead of running after the temporary wealth of the world which is bound for destruction, he collected the treasure of the love of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he tolerated great difficulties, and he always considered this condition as being the source of true satisfaction in both worlds.

Jān ĥay ishq-e-Muṣṭafā ﷺ, roz fuzūn karay Khudā
Jis ko ĥo dard kā mazā nāz-e-dawā uṫĥāye kyūn

Life is the love of Muṣṭafā ﷺ, may it thrive ever
He who enjoys the pain of love, why should he look for cure?

From this we learn that in the court of Allah عَزَّوَجَلَّ, those who possess an abundance of wealth and riches are not the most

honourable or important. In fact, those who are blessed with the priceless treasure of Taqwā [fear of Allah عَزَّوَجَلَّ] and piety are the most respectable and excellent, as Allah عَزَّوَجَلَّ has stated in verse 13 of Sūraĥ Ḥujurāt, Part 26:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ

Undoubtedly, the most respected among you in the sight of Allah عَزَّوَجَلَّ is he who is more pious.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūraĥ Ḥujurāt, Verse 13)

Grief of Ṣiddīq Al-Akbar for the Holy Prophet ﷺ

The Shining Star of the Court of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Support for the Broken-hearted, Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ said the following verses on the apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, out of intense grief:

لَمَّا رَأَيْتُ نَبِيَّنَا مُتَجَدِّلًا ضَاقَتْ عَلَيَّ بِعَرْضِهِنَّ الدُّوْر

فَارْتَاعَ قَلْبِيْ عِنْدَ ذَاكَ لِهُلْكِهِ وَالْعَظْمُ مِنِّيْ مَا حَيِيْتُ كَسِيْرُ

يَا لَيْتَنِيْ مِنْ قَبْلِ مَهْلَكِ صَاحِبِيْ غُيِّبْتُ فِيْ جَدْثٍ عَلَى صَخُوْر

Translation

When I saw my Prophet ﷺ having apparently passed away the houses seemed constricted to me despite their vastness

Now, due to the passing of the Prophet, my heart is shattered and my bone will remain broken forever

If only I could have been buried in my grave before the apparent passing of my Master!

(Al-Mawāĥibu-li-dunyāĥ-lil-Qasṭalānī, Vol. 3, p. 394)

If only we could be blessed with the grief for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم!

Dear Islamic brothers! The devotee of the Holy Prophet, the Guide on the Path of Love, Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ expressed his love and devotion in these verses with such passion and feeling. For the sake of the pure tears of Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ which flowed out of the grief for the Prophet صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, if only we too could be blessed with eyes which cry due to grief for the Prophet صَلَّی اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Vision of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in dream

'Allāmaĥ Imām 'Abdur Raḥmān Jāmī قُدِّسَ سِرُّهُ السَّامِی has narrated a faith-refreshing dream from the last days of the blessed life of the First Caliph, Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ in his famous book 'Shawāĥid-un-Nubūwwaĥ.' A portion of that narration is presented as follows, 'Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ has said, 'Once, during the final part of the night, I was blessed

with the vision of Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم wore two white pieces of cloth and I was joining both of their edges. Suddenly, both pieces of cloth became green and began to glisten. Their sparkle and splendour was dazzling to the eyes. The Prophet of Allah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم greeted me by saying 'اَلسَّلَامُ عَلَيْكُم', shook my hand and greeted me and kept his hand on my pain-filled chest, due to which the intense grief of my heart was removed.

He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then said, 'O Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ I have a great desire to meet you, has the time not yet come for you to come to me?' I wept intensely in my dream to such an extent that even my family members came to know about it and they told me about my weeping in that dream after I had woken up.'
(Shawāĥid-un-Nubūwwaĥ-li-Jāmī, p. 199)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Passion for resemblance in the date of passing away and the shroud

On page 67 of 'Ṣaḥābaĥ-e-Kirām Kā Ishq-e-Rasūl', [the 274-page publication of Maktabaĥ-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] it is stated: 'A few hours before his passing, Sayyidunā Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ asked his beloved daughter Sayyidunā 'Āishaĥ Ṣiddīqaĥ رَضِىَ اللهُ تَعَالٰى عَنْهَا, 'How many pieces of cloth were there in the shroud of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and what was the day of his apparent passing?'

The reason for asking the questions was his great desire to resemble the Blessed Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم in his shroud and the day of his passing away, so that in the same way that he had followed the Guide to the Path of Salvation, the Holy Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم during his life, he could also do so at the time of death. *(Ṣaḥīḥ Bukhārī, Vol. 1, p. 468, Ḥadīš 1387)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Grief for Muṣṭafā ﷺ was the cause of Ṣiddīq Al-Akbar's passing

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! The Leader of the Believers, Abū Bakr Ṣiddīq رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ possessed such a great treasure of perfect and unrivalled love for the Holy Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! The condition in which he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ spent his days and nights perfectly shows his great love for the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

After the apparent passing of the Noble Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his life was overcome with grief. He رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ found it extremely difficult to spend the days and nights of the remainder of his life (approximately 2 years and 7 months) without the Noble Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم and he رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ would remain sorrowful in remembrance of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Sayyidunā Imām Jalāl Uddīn Suyūṭī ash-Shāfi'ī narrated that Sayyidunā 'Abdullāĥ Ibn-e-'Umar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ has

stated, 'The actual cause of the passing away of Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ was the apparent passing of the Holy Prophet صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Because of the shock and sorrow of this, his body would quiver and it was as a result of this that he رَضِیَ اللهُ تَعَالٰی عَنْهُ passed away.' *(Tārīkh-ul-Khulafā, p. 62)*

Mar ĥī jāūn mayn agar is dar say jāūn do qadam
Kiyā bachay bīmār-e-gham qurb-e-masīḥā chořkar

I would die if I left this court by the distance of even two steps
How can the patient of love survive away from the closeness of his Beloved?

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Patient of the love of Muṣṭafā صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Sayyidunā Imām 'Abdur Raḥmān Jalāl Uddīn Suyūṭī ash-Shāfi'ī narrated in 'Tārīkh-ul-Khulafā', 'In the period of the illness of Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ, people came to visit him and said, 'O successor of the Holy Prophet صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Give us permission to bring a doctor for you.' He رَضِیَ اللهُ تَعَالٰی عَنْهُ replied, 'The doctor has already seen me.' They asked, 'What did he say?' He رَضِیَ اللهُ تَعَالٰی عَنْهُ replied, 'He said 'اِنِّیْ فَعَّالٌ لِّمَا اُرِيْدُ' 'I do whatever I want.' *(Tārīkh-ul-Khulafā, p. 62)*

The meaning of this is that Allah عَزَّوَجَلَّ is the All-Wise. No-one can evade His decision and whatever He wills will certainly happen. This was the faith and trust of Sayyidunā Abū Bakr

رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ in Allah عَزَّوَجَلَّ and this was his contentment on the will of Allah عَزَّوَجَلَّ. *(Sawaniḥ Karbalā, p. 48)*

Main marīz-e-Muṣṭafā ĥūn mujĥay chayřo na ṭabībaun
Merī zindagī jo chaĥo mujĥay lay chalo Madīnaĥ

I am a patient of Muṣṭafā – leave me alone O doctors
If you wish for me to live – then take me to Madīnaĥ

My heart is obsessed with worldly glamour

Dear Islamic brothers! The Leader of the Believers, Sayyidunā Abū Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ is definitely the unparalleled devotee of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. His illness in the grief and love of Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is itself a proof that he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ is the greatest devotee. The only reason for the grief and sorrow in his heart was the remembrance of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and his separation from his Beloved صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Whereas our hearts have become completely obsessed with the love of this world, its temporal beauty and short-lasting influence and control. Our hearts only crave and yearn for these things, and sigh in sorrow only when our selfish inner desires are not fulfilled.

Sayyidunā Ṣiddīq Al-Akbar was given poison

Various causes of the apparent passing of Sayyidunā Abū Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ have been reported. According to some, his passing was caused by recurrence of the effect of the poison of the snake in the cave of Šaūr. Another reason that has been reported is

that he رَضِىَ اللّٰهُ تَعَالٰى عَنۡهُ passed away in the sorrow and grief of Muṣṭafā صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم. Ibn-e-Sa'd and Ḥakīm have narrated from Ibn-e-Shaĥāb that the cause of the apparent passing of Sayyidunā Abū Bakr رَضِىَ اللّٰهُ تَعَالٰى عَنۡهُ was that once someone sent Khuzayraĥ [a type of mincemeat] as a gift to him. Sayyidunā Ṣiddīq Al-Akbar رَضِىَ اللّٰهُ تَعَالٰى عَنۡهُ and Ḥāriš Ibn-e-Kaladaĥ رَضِىَ اللّٰهُ تَعَالٰى عَنۡهُ both partook in eating it.

After having eaten some of it, Ḥāriš, because he was a Ḥakīm, said, 'O successor of Rasūlullāĥ! Stop your hand and refrain from eating this because there is poison in this. The effects of this poison become apparent within one year. You will see that both you and I will pass away on the same day within a year.' Upon hearing this, he رَضِىَ اللّٰهُ تَعَالٰى عَنۡهُ moved his hand away from the food but the poison had done its work. Both of them remained ill from that day and after a year, they both passed away on the same day due to the effect of that poison. *(Tārīkh-ul-Khulafā, p. 62)*

Oh! The wretched world!

This narration of Ḥākim as reported by Sha'abī is as follows, 'What can we expect from this wretched world, in which even the Prophet of Allah صَلَّى اللّٰهُ تَعَالٰى عَلَيۡهِ وَاٰلِهٖ وَسَلَّم was given poison as was Ṣiddīq Al-Akbar رَضِىَ اللّٰهُ تَعَالٰى عَنۡهُ.' *(Tārīkh-ul-Khulafā, p. 62)*

There is no contradiction in any of the above narrations [regarding the cause for the passing of Sayyidunā Abū Bakr

رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ] and it was in fact the combination of those three factors which led to his passing. *(Nuzĥa-tul-Qārī, Vol. 2, p. 877)*

Dear Islamic brothers! Indeed, the love of this world is blind. It was because of the love of this wretched world that the Blessed and Beloved Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم and his greatest companion Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ were given poison. When the despicable dogs of this wretched world even plotted to give poison to the best of all creation i.e. the Noble Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, then who is there that can consider himself protected from this?

Therefore, Islamic scholars and religious leaders must be particularly careful and cautious. Lost in the love of this cursed world, some vile individual poisoned Sayyidunā Imām Ḥasan Mujtaba رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ with poison, and eventually it was the poison that became the cause of his passing. Moreover, Sayyidunā Bishr Ibn-e-Barā رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ, Sayyidunā Imām Ja'far Ṣādiq رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ, Sayyidunā Imām Mūsā Kāẓim رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ, Sayyidunā Imām 'Alī Razā رَحۡمَۃُ اللّٰہِ تَعَالٰی عَلَیۡہ and Sayyidunā Imām-e-A'ẓam Abū Ḥanīfaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ also passed away because of having been poisoned.

Yā Rasūlallāĥ صَلَّى اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم! Abū Bakr is here!

Before his passing, Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ had made the following will: 'Take my body in front of the enlightened tomb of the Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم and then, after humbly saying,

اَلسَّلامُ عَلَيْكَ يَا رَسُوْلَ الله say, 'Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Abū Bakr is present in your eminent court.' If the door opens automatically, take the body inside; otherwise bury the body in Jannat-ul-Baqī'.'

According to the will, the body was placed in front of the enlightened tomb and it was said, 'اَلسَّلامُ عَلَيْكَ يَا رَسُوْلَ الله Abū Bakr is present.' As soon as this had been said, the lock of the door opened automatically and a voice was heard saying:

اَدْخِلُوا الْحَبِيْبَ اِلَى الْحَبِيْبِ فَاِنَّ الْحَبِيْبَ اِلَى الْحَبِيْبِ مُشْتَاقٌ

'Join the beloved with his beloved, because the beloved is longing for his beloved.' *(Tafsīr Kabīr, Vol. 10, p. 167)*

Ṣiddīq Al-Akbar believed in 'Ḥayāt-un-Nabī'

Dear Islamic brothers! Think carefully! If Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ did not believe that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is alive then he would never have made a will in which he requested for his body to be placed in front of the enlightened tomb of Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and for the people to request permission for him to enter. Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ made that will and the other Ṣaḥābaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُم acted upon that as directed. So, from this it is proved that it was the 'Aqīdaĥ [Belief] of Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ and all of the Ṣaḥābaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُم that even after his apparent passing, the Peace of our heart and

mind, the Most Generous and Kind, the Prophet of mankind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is alive in his enlightened tomb and is the possessor of power and authority. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ

Tū zindaĥ ĥay Wallāĥ, tū zindaĥ ĥay Wallāĥ
Mayray chashm-e-ʻālam say cĥup jāny wāley

You are alive – by Allah عَزَّوَجَلَّ! You are alive
You are just hidden from my physical sight

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Ḥayāt-ul-Ambīyā

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! All of the Prophet عَلَيْهِمُ السَّلَام are alive. In this regard, a Ḥadīš of Ibn-e-Mājaĥ states:

اِنَّ اللهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَاءِ فَنَبِيُّ اللهِ حَيٌّ يُّرْزَقُ

Without doubt, Allah عَزَّوَجَلَّ has made it forbidden for the earth to decay the bodies of the Prophets عَلَيْهِمُ السَّلَام. The Prophet of Allah عَزَّوَجَلَّ is alive and is given sustenance. (Sunan Ibn-e-Mājaĥ, Vol. 2, p. 291, Ḥadīš 1637)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Another Ḥadīš states:

اَلْاَنْبِيَاءُ اَحْيَاءٌ فِيْ قُبُوْرِهِمْ يُصَلُّوْن

The Prophets are alive and they offer Ṣalāĥ [prayer] in their graves. (Musnad Abū Ya'lā, Vol. 3, p. 216, Ḥadīš 3412)

Stay away from those who disrespect the Prophet

Dear Islamic brothers! It is necessary for every Muslim to hold the same beliefs about the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم that the Ṣaḥābaĥ رَضِىَ اللهُ تَعَالٰى عَنْهُ had. If, مَعَاذَاللّٰه عَزَّوَجَلَّ Satan tries to create doubts in our minds, or if Satan attempts the impure plot of trying to lower the greatness and the supreme rank of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by giving logical proofs then stay as far away as possible from this.

On page 58 of 'Īmān kī Peĥchān' [the 162-page publication of Maktabaĥ-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] A'lā Ḥaḍrat, the Leader of the Aĥl-us-Sunnaĥ, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has warned the devotees of the Prophet, 'When insolent people cause blasphemy to the grand dignity of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, no love or respect for them should remain in your heart at all. Immediately remove them from your life as a fly is removed from milk and thrown away. Hate the names and hate the faces of such disgusting repulsive individuals. Do not take into consideration any family relationship

or friendship with them, and do not look at their apparent religious knowledge, scholarly status, or intellectual ability.

After all, any relation or contact with them was only on the basis of the love and servitude of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم; when they became blasphemer of the Beloved of Allah, how can your relations still exist with them?' *(Īmān kī Peĥchān, p. 58)*

Unĥayn jānā unĥayn mānā na rakhā ghair se kām

اَلْحَمْدُ لِلّٰہ*! Mayn dunyā say Musalmān gayā*

(Ḥadāiq-e-Bakhshish)

Stay away from those who disrespect the Ṣaḥābaĥ

Dear Islamic brothers! Sayyidunā 'Allāmaĥ Jalāl Uddīn Suyūṭī ash-Shāfi'ī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has stated in 'Sharḥ-us-Ṣudūr', 'The time of death of a person had come close so he was told to recite the Kalimaĥ Ṭayyibaĥ. He replied, 'I don't have the ability to recite it because I used to associate with those people who would tell me to say offensive and insulting words against Sayyidunā Abū Bakr and 'Umar رَضِیَ اللهُ تَعَالٰی عَنْهُم.' *(Sharḥ-us-Ṣudūr, p. 38)*

Spiritual link with the Shaikhain helped in the grave

Dear Islamic brothers! From this narration we learn about the great status and rank of Shaikhain Karīmain (Sayyidunā Abū Bakr Ṣiddīq & Sayyidunā 'Umar رَضِیَ اللهُ تَعَالٰی عَنْهُم). When being a friend of those who insult them was the cause of the man not

being fortunate enough to recite the Kalimaĥ at the time of his death, just imagine what would be the fate of those who actually make the insulting remarks!

Therefore it is vital to stay away from those who disrespect Shaīkhaīn Karīmaīn رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُم. Only embrace the company of the devotees of the Prophet and the servants of the Ṣaḥābaĥ and the Auliyā. Illuminate the lamp of love for these great personalities in your hearts and become worthy of receiving the blessings of both worlds. Love of the pious servants of Allah عَزَّوَجَلَّ is extremely beneficial in the grave and in the Hereafter.

In this regard, a person has narrated, 'After a companion of my teacher died, my teacher saw him in a dream and asked him, 'What did Allah عَزَّوَجَلَّ do with you?' He replied, 'Allah عَزَّوَجَلَّ forgave me.' My teacher then asked, 'What happened with Munkar and Nakīr [the questioning angels of the grave]?' His friend replied, 'When they made me sit and began to question me, Allah عَزَّوَجَلَّ put a thought into my heart and I said to the angels, 'For the sake of Sayyidunā Abū Bakr and 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُم, please leave me alone.' Upon hearing this, one of the angels said to the other, 'He has presented the means of very renowned personalities, so let's leave him.' After that they left me alone and went away.' *(Sharḥ-us-Ṣudūr, p. 141)*

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

The beautiful sight of emerging from the enlightened tombs on the Day of Judgment

On page 60-61 of Malfūẓāt-e-A'lā Ḥaḍrat, Part 4 [the 561-page publication of Maktaba-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] A'lā Ḥaḍrat, the Reviver of Islam, Imām Ahmad Razā Khān رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has stated, 'Once the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم took the hand of Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ in his blessed right hand and the hand of Fārūq Al-A'ẓam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ in his blessed left hand and said: هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ 'On the Day of Judgement we will be raised exactly like this.' *(Jāmi' Tirmiẓī, Vol. 5, p. 378, Ḥadīš 3689; Tārīkh Dimishq, Vol. 21, p. 297)*

Maḥbūb-e-Rab-e-'arsh ĥay is sabz qubbaĥ main
Peĥlū main jalwaĥ-gāĥ 'Atīq-o-'Umar ki hai

The Beloved of the Lord is present under the emerald dome
Beside him is the resting place of Abū Bakr and 'Umar

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Confront the difficulties in the path of Allah عَزَّوَجَلَّ

Dear Islamic brothers! Our guide Sayyidunā Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ is certainly the greatest devotee of our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ expressed his love and devotion for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم through his actions and his character. Even when the path of love was filled with thorns

and various difficulties had to be faced, his heart remained full with the love for the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. In gaining the honour of being the first public speaker of Islam, he was severely injured in his efforts for the religion of Islam. Despite that, he never allowed even a fraction of a lapse to occur in the path of dedication. There is a great lesson for us in his life which was filled with difficulties. No matter what problem we have to face in the path of call to righteousness, we should not even think about giving up or standing back from this way.

Instead of weeping for the grief of the world, weep for the grief of Muṣṭafā ﷺ

Dear Islamic brothers! From the blessed love-filled life of Ṣiddīq Al-Akbar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ another lesson that we can learn is that our sorrows and sighs should not be for the sake of this world, our tears should not flow in the love of this world, and our hearts should not ache for worldly fame and honour. On the contrary, the desire of our heart should be for the love of the Noble Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, our tears should flow in the remembrance of the Beloved Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم instead of this world. We should not be obsessed with this world; rather we should become passionate about the Beloved Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. We should sacrifice our wishes for the wishes of Rasūlullāĥ صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and our only desire should be to sacrifice our wealth and our life for the honour of the Holy

Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Everything which is connected to him should be beloved to our hearts. Whichever fortunate person succeeds in living such a life, Allah عَزَّوَجَلَّ will bring the world to his knees in front of him and Allah عَزَّوَجَلَّ will make the people obedient to him. He will be praised and admired in the heavens and above all else, he will become the beloved of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

How regretful is that the majority of Muslims of today are being disgraced and humiliated, because they have become obsessed with the ways and fashions of the enemies of Islam instead of adopting the 'Uswaĥ-e-Ḥasanaĥ' of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as their ideal way of life.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

تُوْبُوْا اِلَى الله اَسْتَغْفِرُالله

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

What kind of devotion and what kind of love is this?

Dear Islamic brothers! Those who love their parents do not cause pain to their hearts. Those who love their children do not let them become unhappy. No one can bear to see his friend sad because of him and nobody causes distress to the ones they love. However unfortunately, the deeds of the majority of Muslims today who

claim to love the Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are not those which are pleasing to the Prophet of Allah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Listen carefully! The Prophet of Raḥmaĥ, the Intercessor of the Ummat, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, جُعِلَتْ قُرَّةُ عَيْنِيْ فِی الصَّلٰوة 'The coolness of my eyes is in Ṣalāĥ [prayer].' *(Mu'jam Kabīr, Vol. 20, p. 420, Ḥadīš 1012)*

What kind of devotees of Rasūlullāĥ are those people who cause pain to the enlightened heart of Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by not caring about their prayers and by missing their prayers intentionally? Which type of love is this and what kind of devotion is this that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم emphasises fasting in Ramaḍān, but those who call themselves devotees of the Prophet avoid following this command, therefore becoming the source of displeasure for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم encourages the performance of Tarāwīḥ prayers, but heedless followers do not perform them, and if they do, they just ritually perform them for the first few days of Ramaḍān and then assume that the Tarāwīḥ prayers for the whole of Ramaḍān-ul-Mubārak are done. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Trim down your moustaches and skip your beards [i.e. allow them to grow] and do not make your appearance like that of the Yaĥūd [Jews],' *(Sharḥ Ma'ānī Al-Ašar-lil-Ṭaḥāvī, Vol. 4, p. 28)* but those followers of

fashion who claim to love the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم make their faces look like the enemies of the Prophet.

Is this love and devotion of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم? Perform Fikr-e-Madīnaĥ[1]! What kind of love and what kind of devotion is this that people feel pride in looking like and acting like the enemies of the Noble Prophet?

Sarkār kā 'ashiq bĥī kiyā ḋārĥī mundātā ĥay?
Kyūn 'ishq kā cheĥray say iẓĥār naĥi ĥotā!

Can a devotee of the Prophet shave his beard?
Why is the sign of love not expressed through the face!

Dear Islamic brothers! The Source of Peace for the Disheartened, the Final Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would always remember us. Even at the time of his birth, as soon as he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم entered this world, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed Sajdaĥ [Prostration]. At that time this Du'ā [Supplication] was present on his blessed lips, رَبِّ هَبْ لِيْ اُمَّتِيْ, 'O my Lord! Hand over my Ummat to me.' *(Fatāwā Razawiyyaĥ, Vol. 30, p. 717)*

He will say 'Ummatī Ummatī' until the Day of Judgement

It is stated in 'Madārij-un-Nubūwwaĥ', 'Sayyidunā Qušam رَضِیَ اللہُ تَعَالٰی عَنْہُ was the last person who came out after the Holy

[1] In the Madanī environment of Dawat-e-Islami, self-reflection and contemplation is referred to as Fikr-e-Madīnaĥ.

Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had been taken into his enlightened grave. He has narrated, 'I am the last person who saw the illuminated body of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in his blessed grave. I saw that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was moving his blessed lips so I brought my ears close to the blessed mouth of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. I heard that he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was saying رَبِّ هَبْ لِيْ اُمَّتِيْ i.e. O my Lord! Hand over my Ummat to me. *(Madārij-un-Nubūwwaĥ, Vol. 2, p. 442)*

It has been narrated on page 178 of volume 7 of 'Kanz-ul-'Ummāl, 'The Sultan of Both Worlds, the Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'After my apparent passing, I will continue to say يَا رَبِّ اُمَّتِيْ اُمَّتِيْ [O my Lord! my Ummat, my Ummat] in my grave, until the time of resurrection.' *(Kanz-ul-'Ummāl)*

Muḥaddiš-e-A'ẓam Pakistan said

Muḥaddiš-e-A'ẓam Pakistan Maulānā Sardār Aḥmad رَحْمَةُ اللهِ تَعَالٰى عَلَيْه would say, 'The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم remembered us throughout his life by saying 'Ummatī Ummatī'. Even in his illuminated grave he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is saying 'Ummatī Ummatī' and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will continue to do so until the Day of Judgement, to the extent that even on the Day of Judgement itself he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will say 'Ummatī Ummatī'.

The truth is that if he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had only said 'Ummatī' once, and if we were to say 'Yā Nabī, Yā Nabī! Yā Rasūlallāĥ,

Yā Ḥabīb Allah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم!' for our entire lives in return, even then we would not be able to repay that one mention of 'Ummatī'.'

The state of worry for the Ummat on the Day of Judgement

It is narrated by Sayyidunā 'Abdullāĥ Ibn-e-'Abbās رَضِىَ اللهُ تَعَالٰى عَنْهُمَا that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'On the day of Qiyāmaĥ, all the Prophets عَلَيْهِمُ السَّلَام will be present on their golden pulpits, but my pulpit will be empty because I will be standing silently in the court of Allah عَزَّوَجَلَّ so that Allah عَزَّوَجَلَّ does not order me to go to Heaven with my Ummat still worried behind me.

Allah عَزَّوَجَلَّ will say, 'O Beloved! I will make the decision about your Ummat according to whatever you wish.' Then, I will say, 'O Allah عَزَّوَجَلَّ! Begin their reckoning (because I want to take them along with me).' I will repeatedly make this request until I will be given a list of those people who are going to Hell (I will intercede for those who have already entered Hell and thus take them out) and in this way nobody from my Ummat will be left to face the torment of Allah عَزَّوَجَلَّ.' *(Kanz-ul-'Ummāl, Vol. 7, p. 14, Ḥadīš 39111)*

Allah عَزَّوَجَلَّ! Kyā Jaĥannam ab bĥī na sard ĥo gā
Ro ro kay Muṣṭafā ne daryā baĥā diay ĥain

Allah عَزَّوَجَلَّ! Has the fire of Hell not yet been put out?
Having cried and wept, Muṣṭafā has made rivers flow

O devotees of Rasūlullāĥ! Sacrifice yourselves at the feet of the Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Spend your life not only in his servitude but also in the servitude of his servants, and spend time with Dawat e Islami and its Madanī Qāfilaĥs and become worthy of the intercession of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Make your appearance such that you can show your face in front of the Prophet of Mercy, the Intercessor of the Ummat صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the Day of Judgement, i.e. stay away from making your appearance like that of the Jews and the Christians so that you may show him your face on the day of Qiyāmaĥ.

Adorn your face with a fistful beard, instead of having your hair according to Western fashion, keep Zulfayn [full hair according to the Sunnaĥ], and instead of roaming around bare-headed, keep your head resplendent and green by wearing a green 'Imāmaĥ [Sunnaĥ turban]. Colour your inner and outer being in the Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Advising us, A'lā Ḥaḍrat, the Leader of the Aĥl-us-Sunnaĥ, the Destroyer of Bid'aĥ, the Reviver of the Sunnaĥ, the Guide of Tarīqaĥ, the Scholar of Sharī'aĥ, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated:

Jo na bĥūlā ĥum gharībaun ko Razā
Yād us kī apnī 'ādat kījiye

Make it your habit to remember him O Razā!
He who never forgot poor people ever!

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

If only we would become true devotees of the Prophet

For the sake of the dust under the feet of Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ, if only we too could become true and sincere devotees of the Blessed Prophet. If only our standing and sitting, walking and strolling, sleeping and wakening, taking and giving, living and dying would become according to the Sunnaĥ of the Guide to the Path of Salvation, the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If only...!

Dear Islamic brothers! Light the lamp of true love inside you, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ your inner and outer self will become illuminated and the honour and success of both the worlds will be at your feet.

A mark on the toe of the Ṣiddīqīs

The descendants of Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ are referred to as 'Ṣiddīqīs' and even today, it is possible for the mark of the snake bite to be seen on their toe. However, if it is not apparent, it is not permissible to doubt the Ṣiddīqīyyat [lineage to Sayyidunā Abū Bakr رَضِىَ اللهُ تَعَالٰى عَنْهُ] because this sign is not evident in all of them.

The servant of Madīnaĥ [the author, Amīr-e-Aĥl-e-Sunnat] once requested a Ṣiddīqī scholar to show him the sign on his toe. He said, 'My father made it prominent by scratching it, but now it is concealed again.'

Muftī Aḥmad Yār Khān Na'īmī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated on page 359 of 'Mirā-tul-Manājīḥ', 'Some Ṣāliḥīn (pious people) have been heard to say that either snakes do not bite those who are from the offspring of Shaykh Ṣiddīqī [Sayyidunā Muhammad Ibn-e- Abū Bakr, the son of Sayyidunā Abū Bakr who was a Ṣaḥābī] or if they do bite, the poison has no effect. This is due to the blessed saliva of the Holy Prophet صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم which he صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم applied on the toe of Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ in the cave of Šaūr after he رَضِیَ اللهُ تَعَالٰی عَنْهُ had been bitten by the snake.

In addition to this, there is a black mole on the toe of these descendants, and if the mother and father are both from the offspring of Shaykh Ṣiddīqī then there will be a mole on the large toes of both feet. I have seen these moles on the toes of many Ṣiddīqīs. In short, these are extremely astonishing marvels (i.e. snakes not biting Ṣiddīqīs, the poison not affecting them if a snake does bite, and the presence of moles on their toes until today; all of these are the astonishing miracles of the blessed saliva of Rasūlullāĥ صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم).'

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Ṣiddīq Al-Akbar performed a Madanī operation

Dear Islamic brothers! To illuminate the light of the love of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in your heart and to turn your heart into a garden of Madīnaĥ in the love of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, remain attached to the Madanī environment of Dawat-e-Islami.

اِنْ شَآءَاللّٰه عَزَّوَجَلَّ! With the blessings of this Madanī atmosphere, you will be blessed with walking on the path of the Sunnaĥ, and you will be fortunate enough to receive the blessings of the legacy of Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ. In order to learn the Sunnaĥs, get into a routine of travelling for at least 3 days every month with a Madanī Qāfilah with the devotees of the Holy Prophet. Spend your days and nights in accordance with the method for attaining piety that has been granted to us by the Madanī Markaz, namely the booklet entitled, 'Madanī In'āmāt.'

In addition, perform Fikr-e-Madīnaĥ every night for at least 12 minutes and in this session fill out the Madanī In'āmāt booklet. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ You will be successful in both the worlds. You can imagine the extent of the blessings of Ṣiddīq Al-Akbar رَضِىَ اللهُ تَعَالٰى عَنْهُ upon Dawat-e-Islami through the following Madanī Baĥār (Madanī Marvel). In this regard, I will try to present the narration of a devotee of the Prophet in my own style and my own words:

'Our Madanī Qāfilah went to Nākaĥ Kĥařī (in Baluchistan, Pakistan) in order to learn the blessed Sunnaĥs. There were

four small lumps in the head of one of the participants of the Madanī Qāfilah and because of those lumps he was afflicted with pain of one side in his head. When he would suffer from that pain, his face would become black on the affected side and he would squirm in agony. In the way, he was squirming in severe pain, so we gave him some tablets and put him to sleep.

When he got up in the morning, he seemed fit and healthy, and very fresh. He said to us, 'By the grace of Allah عَزَّوَجَلَّ, I was blessed with the vision of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with his four closest friends رَضِیَ اللهُ تَعَالٰی عَنْهُمَا in my dream. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم signalled towards me and said to Ṣiddīq Al-Akbar رَضِیَ اللهُ تَعَالٰی عَنْهُ, 'Remove his headache.' So the companion of the Cave and the Grave, Sayyidunā Abū Bakr رَضِیَ اللهُ تَعَالٰی عَنْهُ performed a Madanī operation in such a way that he opened up my head and removed four black lumps from my brain, and then said, 'Son, nothing will happen to you now.' The brother narrating the incident said, 'That brother had been completely and totally cured. On his return from the Madanī Qāfilah, when he went for a check-up, the doctor exclaimed with wonder, 'Brother! This is amazing! All 4 lumps have vanished from your brain!' Upon that, the brother began to cry and he narrated the blessing of travelling in the Madanī Qāfilah and the account of his dream.

The doctor was extremely affected and impressed and 12 people including some doctors from that hospital, made the intention

to travel in a Madanī Qāfilah for twelve days. Some of the doctors also immediately intended to adorn their faces with the sign of the love for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, i.e. the blessed beard.'

To learn the Sunnaĥ, travel with the Qāfilah
To seek mercy, travel with the Qāfilah
The glance of the Prophet is upon travellers of the Qāfilah
You will attain serenity, travel with the Qāfilah

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Hum ko Abū Bakr-o-'Umar se piyār ĥay
اِنْ شَآءَاللّٰه عَزَّوَجَلَّ *apnā bayřā pār ĥay*

The love of Abū Bakr and 'Umar we do possess
اِنْ شَآءَاللّٰه عَزَّوَجَلَّ *we will attain ultimate success*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! In bringing my speech to a close, I would like to gain the blessing of narrating the excellence of the Sunnaĥ to you, as well as some Sunnaĥs and Islamic Manners. The Embodiment of Nūr, the Mercy for the Universe, the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Whosoever loves my Sunnaĥ, he loves me, and whosoever loves me will be with me in Paradise.' *(Mishkāt-ul-Maṣābīḥ, Vol. 1, p. 55, Ḥadīš 175)*

Sīnaĥ tayrī sunnat ka Madīnaĥ banay Aaqā صَلَّى اللهُ عَلَيْهِ وَسَلَّم
Jannat may pařausī mujĥay tum apnā banana

O Master! For your Sunnaĥ, may my heart become an abode
In your proximity in Paradise, grant me a beautiful home

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

22 Madanī Pearls of Zulfayn [Sunnaĥ Hairstyle], the Hair of the Head, and More

1. The Zulfayn of the Peace of our heart and mind, the Most Generous and Kind, the Prophet of mankind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would at times be the length of halfway down the blessed ears.
2. At times, to the level of the earlobe,
3. And sometimes, would extend to kiss the blessed shoulders. *(Ash-Shamāil al-Muḥammadīya lil-Tirmiżī, pp. 18 & 34-35)*
4. From time to time, we should act upon each of these three Sunnaĥs. So sometimes, we should keep our Zulfayn to the level of halfway down the ear, sometimes to the level of the earlobe, and at times up to the shoulders.
5. The Sunnaĥ of keeping the Zulfayn up to the shoulders is often more difficult for our Nafs, nevertheless everybody should act upon this Sunnaĥ at least once in his life. However, care should be taken to ensure that hair does not go below the shoulders. The length of hair can be correctly

seen when the hair is wet, so in the days when the hair is grown to practice this Sunnaĥ, properly comb the hair after having a bath/shower and check that the hair is not going below the shoulders.

6. A'lā-Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'Keeping hair below the shoulders [i.e. lower than the shoulder level] like women is Ḥarām for men.' *(Fatāwā Razawiyyaĥ, Vol. 21, p. 600)*

7. Ṣadr-ush-Sharī'aĥ Maulānā Amjad 'Alī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has stated, 'It is not permissible for a man to have long hair like women. Some people who call themselves Sufis (Ascetic) bear extremely long hair which runs over their chest like a snake and some of them even make their hair into ponytails or buns similar to women. This is all impermissible and against the Sharī'aĥ. *(Baĥār-e Sharī'at, Vol. 16, p. 230)*

8. It is Ḥarām for a woman to shave the head. *(Fatāwā Razawiyyaĥ, Vol. 22, p. 664)*

9. It is impermissible and a sin for women to cut their hair short like Christian women of these times, and this act has been cursed. Even if the husband says to do this, the ruling still applies that the woman who does so will be sinful, because the order of the mother, father, husband, etc. will not be followed if it is contrary to the Sharī'aĥ. *(Baĥār -e Sharī'at, Vol. 16, p. 231)*

10. Some people make a side parting in the hair either on the left or on the right; this is against the Sunnaĥ.

11. The Sunnaĥ is to part the hair in the centre. *(Bahar-e Sharī'at, Vol. 16, p. 231)*

12. Except for at Hajj, it is not proven that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم ever shaved his blessed head. *(Fatāwā Razawiyyaĥ, Vol. 22, p. 690)*

13. Keeping the hair in some of the modern styles of today in which the hair is cut using scissors or machines where part of the hair is long and part of it is short, is not Sunnaĥ.

14. The Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever has hair, he should take regard of it. *(Sunan Abī Dāwūd, Vol. 4, p. 103, Ḥadīš 4163)* i.e. he should wash it, oil it and comb it.

15. Sayyidunā Ibrahim Khalīlullāĥ عَلَيْهِ السَّلَام was the first to organise a feast for guests, the first to do circumcision, the first to trim the moustache, and the first to see a white hair. He said, 'O Lord! What is this?' Allah عَزَّوَجَلَّ replied, 'O Ibrahim! This is your grandeur,' He then said, 'O my Lord! Increase my grandeur.' *(Mu'aṭṭā Imām Mālik, Vol. 2, p. 415, Ḥadīš 1756)*

16. On page 224 of part 16 of Baĥār-e-Sharī'at, [the 312-page publication of Maktaba-tul-Madīnaĥ, the publishing house of Dawat-e-Islami] it is stated: The Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Whoever intentionally plucks a

white hair, it will become a spear on the Day of Judgement, with which he will be stabbed.' *(Kanz-ul-'Ummāl, Vol. 6, p. 281, Ḥadīš 17276)*

17. It is a Bid'aĥ [Innovation] to shave or pluck hair around Bacchī (the few hairs which are on sides of the hair lying between the bottom lip and the chin). *(Fatāwā Alamgīrī, Vol. 5, p. 358)*

18. It is Makruĥ [Disliked] to shave the hair on the neck. *(Fatāwā Alamgīrī, Vol. 5, p. 357)* But it applies when the head is not shaved and the hair on the neck are shaved (many people do so when they have their beard neatened) but if the entire head is shaved, then along with this, the hair on the neck should also be shaved. *(Baĥār-e Sharī'at, Vol. 16, p. 230)*

19. There are four things about which there is a ruling that these should be buried; hair, nails, the cloth used by a woman to clean the blood of menses, and blood. *(Baĥār-e Sharī'at, Vol. 16, p. 231; Fatāwā Alamgīrī, Vol. 5, p. 358)*

20. It is Mustaḥab for men to turn the white hairs of the beard and head reddish or yellowish in colour; for this purpose Meĥndī [Henna] can be used.

21. One should not sleep with henna pasted in the beard or hair. According to a Ḥakīm, sleeping with henna pasted in hair causes the heat of the head to descend into the eyes, and this can be detrimental to the eyesight. This advice of

the Ḥakīm was verified in such a way that a blind person once came to Sag-e-Madīnaĥ [the author, Amīr-e-Aĥl-e-Sunnat]. He said that he was not born blind, but regrettably he once applied henna to his hair and then went to sleep. When he awoke, the light of his eyes had lost.

22. The whiteness of the hairs of the moustache, the bottom lip, and the edges of the beard of those people who apply henna can become apparent after only a few days and this is not nice to look at. Therefore, if you cannot repeatedly colour the entire beard then at least try to apply a small amount of henna on these places where the whiteness becomes apparent.

To learn various Sunnaĥs, buy and read the books Baĥār-e-Sharī'at Vol. 16 comprising of 312 pages and 'Sunnatayn aur Ādāb' comprising of 120 pages, both published by Maktaba-tul-Madīnaĥ. One of the best ways to learn the Sunnaĥ is to travel in the Madanī Qāfilah of Dawat-e-Islami with the devotees of the Beloved Prophet.

To learn the Sunnaĥ, travel with the Qāfilah
To seek mercy, travel with the Qāfilah
Pains will ease, travel with the Qāfilah
Blessings you will reap, travel with the Qāfilah

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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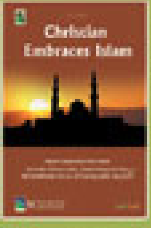
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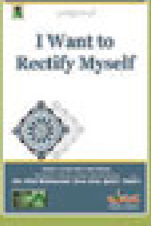
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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ









The Blossoming of Sunnah

By the Grace of Allah عَزَّوَجَلَّ Sunnahs of the beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnaĥ.

It is a Madanī request to spend the whole night in the weekly Sunnaĥ Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilaĥ with the devotees of the Holy Prophet in order to learn the Sunnaĥ and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnaĥ (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnaĥs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the whole world** اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ."

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilaĥ اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

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